

The Glory of Israel.

A Monthly Magazine. Price 50c. a Year.

THOMAS M. CHALMERS, Editor.

MAURICE RUBEN, Publisher, 333 42 St., Pittsburg, Pa.

Entered May 27, 1903, at Pittsburg, Pa., as second-class matter.

"A light to lighten the Gentiles, and the glory of thy people Israel."—Luke 2 : 32.

Vol. I.

JULY, 1903.

No. 7

EDITORIAL.

"THAT ETERNAL MORNING."

Suddenly the gladsome light leaped over hill and valley, casting amber, blue and purple, and a tint of rich red rose, according to the scene they lit on, and the curtain flung around, yet all alike dispelling fear and the cloven hoof of darkness, all on the wings of hope advancing, and proclaiming "God is here." Then life and joy sprang reassured from every crouching hollow; every flower, and bud, and bird had a fluttering sense of them; and all the flashing of God's gaze merged into soft beneficence.

So perhaps shall break upon us that eternal morning when crag and chasm shall be no more, neither hill and valley, nor great unvintaged ocean; when glory shall not scare happiness, neither happiness envy glory; but all things shall arise and shine in the light of a Father's countenance, because itself has risen.

—R. D. Blackmore, in *Lorna Doone*.

God keep us through the common days,

The level stretches white with dust,

When thought is tired, and hands upraise

Their burdens feebly since they must.

In days of slowly fretting care,

Then most we need the strength of prayer.

—Margaret E. Sangster.

Head and Tail Pieces.—Ten years ago the editor read with much pleasure and profit Mr. R. D. Blackmore's "*Lorna Doone*," called by some competent critics the greatest novel in the English language. At the same time he entered in his notebook the striking extract printed above. While we may not fully subscribe to the apparent thought of the author, yet the idea of all things being interpreted in the light of the divine presence is here expressed in a noble manner.

We trust our readers will not neglect to profit by these bits of choice prose

and verse given from month to month. It is our purpose in this way as well as others to help our readers live a richer life while passing through "this present evil world."

Hebrew-Christian Conference.—The conferences which are to be held this month at Mountain Lake Park, Maryland, should be well attended by those who have the cause of Israel at heart. The first conference, designed for Jewish and Gentile Christians, will open July 24. This will be preliminary to the Hebrew-Christian conference proper, which will begin its sessions July 28, closing July 30. The program for the latter conference is given in our news columns, page 163. The question of forming an alliance of Hebrew-Christians will be discussed, and it is our earnest hope that definite results may be reached in the formation of a strong organization. Something of this kind is an urgent need in order to concentrate the strength of the Jewish believers and make their united testimony tell for Christ and the cause of Jewish missions. Other unions have been formed in the past, but they lacked the element of permanence.

The program presents some very practical questions connected with the problem of Jewish evangelization, and excellent results should follow their discussion. Various speakers of note in the churches and prominent Jewish workers are expected to take part in these gatherings. These conferences and others, properly conducted, should stir the churches to their depths for their criminal indifference to the spiritual needs of the Jews.

Unfriendly Leaders.—The indictment of prominent Christians made by our friend, Mr. Mark Levy (see page 157), indicates a sad and disheartening state of affairs with respect to Jewish missions. That Mr. Levy should feel the treatment referred to is but natural, but we are confident that he cherishes no resentment on this account. Our knowledge of him gained from daily association precludes any suspicion of this. The cause of Israel is dear to his heart, as it is to all loyal workers therein, and it is a matter for profound grief and discouragement that so many Christian leaders should be so indifferent to that people whom God chose to be the channel of blessing to all the world, and from whom these same men have received in the Word of God those treasures of truth that have so enriched their lives and that alone make life worth living.

No objection to Mr. Levy could be made on the suspicion of his being an imposter. He came from England too highly endorsed by both Jews and Christians, and his life of self-denying itinerant service for his brethren as well as for Gentiles during several visits on this side of the Atlantic has only confirmed the good opinion given him by Britons. No excuse for this treatment can be alleged on this score.

Neither can it be justly said that the arrangements of convention programs, etc., made it in every case impracticable to afford opportunity for an address on Christian effort among the Jews. Such objection would condemn the objectors. What, receive all our spiritual heritage from the Jews, and never take time for the public consideration of their spiritual destitution and of our duty regarding it, or to offer prayer in their behalf? If God's order, "to the Jew first," was remembered, it would be easy to make provision for the due consideration of Israel's needs when we are planning to hear workers from all other fields. The word of Prof. Franz Delitzsch is a strong one, yet perfectly true; "For the church to evangelize the world without thinking of the Jew, is like a bird trying to fly with one wing broken." If the leaders in the churches and the churches them-

selves do not awake out of their apathy toward the covenant people, they will find many of their plans coming to naught. Blight will fall on the missionary work even among the Gentiles. In leaving the Jew out we are in danger of leaving out God.

We perceive in this indifference the influence of a certain scandal which overtook a prominent Hebrew worker in New York. The blighting power of that example still hangs over the cause of Jewish missions. It may have given ground for apathy among many good men, *but it does not excuse the church from doing her duty to the Jew, nor for unbrotherliness toward loyal Hebrew-Christians. If it be a salve for some consciences now, it will not answer when we stand face to face with God.*

If some should still be inclined to censure our brother for his *public* strictures of prominent Christian leaders, let it be said that in certain special cases he has endeavored to follow the direction of Christ with respect to divisions among brethren, but failed to secure a brotherly response. Hence the necessity of this public "telling to the church."

An English Jew may well be pardoned if he recognize a great difference in the atmosphere of Christian feeling in Britain and America with respect to the Jewish cause. As an instance of this difference we ask our readers to note carefully the address of the lord bishop of London, found on page 156 of this issue. This address was given before a great concourse in Exeter hall, at which were present about *ninety* members of the church of England ministry. Christian America gives yearly \$55,000 for Jewish missions at home and abroad. The Christians of Britain spend each year more than half a million dollars for the same cause. It is for this paltriness of gifts and for coldness on many sides that our hearts are made to ache. Some of us Gentile Christians have passed through years of comparatively cheerless service, so far as Christian sympathy was concerned, in the Jewish mission field, and we can readily enter into the feelings of our Hebrew-Christian brethren in this matter.

CONTRIBUTIONS.

THE CRY OF THE LITTLE PEOPLES.

RICHARD LE GALLIENNE.

The cry of the little peoples went up to God in vain;
 The Czech, and the Pole, and the Finn, and the Schleswig Dane.
 We ask but a little portion of the green and ancient earth,
 Only to sow and sing and reap in the land of our birth.
 We ask not coaling stations, nor ports in the China seas;
 We leave to the big child nations such rivalries as these.
 We have learned the lesson of time, and we know three things of worth:
 Only to sow and sing and reap in the land of our birth.

Oh, leave us our little margins, waste ends of land and sea;
 A little grass and a hill or two and a shadowing tree;
 Oh, leave us our little rivers that sweetly catch the sky,
 To drive our mills and to carry our wood and to ripple by.
 Once long ago, like you, with hollow pursuit of fame,
 We filled all the shaking world with the sound of our name;
 But now we are glad to rest, our battles and boasting done;
 Glad just to sow and sing and reap in our share of the sun.

And what shall you gain if you take us and bind us and beat us with thongs,
 And drive us to sing underground in a whisper our sad little songs?
 Forbid us the very use of our heart's own nursery tongue—
 Is this to be strong, you nations, is this to be strong?
 Your vulgar battles to fight and your shopman conquests to keep;
 For this shall we break our hearts, for this shall our old men weep?
 What gain in the day of battle—to the Russ, to the German, what gain,
 The Czech, and the Pole, and the Finn, and the Schleswig Dane?

The cry of the little peoples went up to God in vain,
 For the world is given over to the cruel sons of Cain;
 The hand that would bless us is weak, and the hand that would break us is strong.
 And the power of pity is naught but the power of a song.
 The dreams that our fathers dreamed to-day are laughter and dust,
 And nothing at all in the world is left for a man to trust.
 Let us hope no more, or dream, or prophesy, or pray,
 For the iron world no less will crash on in its iron way;
 And nothing is left but to watch, with a helpless, pitying eye,
 The kind old aims for the world, and the kind old fashions die.

—*London Chronicle.*AN EX-RABBI'S RENUNCIATION OF
CHRISTIAN SCIENCE.

DR. MAX WERTHEIMER, Dayton, Ohio.

While three years and a half ago I publicly announced that my rubicon of theological doubt and discord was crossed by accepting Christian Science, and that the latter was the divinest of religions, a rock solidly grounded, on which I would continue to stand, I see now that to some extent I was mistaken. A man, 'tis said, should never be ashamed to own he has been in the wrong, which is but saying in other words that he is wiser to-day than he was yesterday. Honest error is to be pitied, not to be

ridiculed. I know that in the Christian Science ranks are thousands of pure-minded, noble-hearted, self-sacrificing men and women, but I have nothing whatever to do with men and women. As an honest searcher for truth, I have to deal with the eternal facts of the sacred scriptures. Neither like nor dislike, whim or caprice, shall determine my step and choice, but I am in duty bound to walk in the light of our Lord, and that is the best light we have. However, we have to be careful that we are indwelt and guided by the Holy Spirit to divide aright the word of God. I have done considerable thinking and studying lately in this direction. I have come to some positive conclusions; and

those conclusions compel me, almost against my own personal inclination, to sever my hitherto congenial connection with the Christian Science movement. Having been an ordained minister and public educator for over thirteen years, the public has a perfect right to know of at least some of my main objections to Christian Science. What are they?

1. Christian Science looks upon Jesus on the cross as an exemplar and way-shower, but not as the real Paschal Lamb, the Sinless Sacrifice, whose blood was shed to take away our sins and those of the whole world (John 2:2 and Romans 3:25). *Science and Health*, the text-book states on page 25: "The material blood of Jesus was no more efficacious to cleanse from sin, when it was shed upon the accursed tree, than when it was flowing in his veins." Now I ask, was there just as much efficacy or power in the live passover lamb which God commanded through Moses for each Jewish household as there was (power) in the blood of the dead lamb, sprinkled upon the lintel and doorposts? In God's sight it made a vast difference. For the Word of God distinctly said: "When I see the blood I will pass over you." (Exodus 12:13). Suppose some intellectual Israelitish critic at that time had indulged in this spiritualized reasoning: "Oh pshaw, what is the use of sprinkling blood on my doorposts, there is no sensation nor intelligence in material blood," and acting upon this reasoning had ignored God's specific ordinance—what then? It would have cost his first born's life; the angel of death would have entered his home. Now, Peter preached the remission of sins through the blood. Christian Science ignores the mystery of Jesus' atoning blood, and not only this but also

2. The symbolic act of baptism as described in the sixth chapter of Romans, and

3. The symbolic act of the Lord's supper, both of which institutions are ordinances and commandments of our Lord. Unless we comply with these things we can have no fellowship with our Master. Now our business is not to criticise

God's Word from our so-called twentieth century intellectuality, and accept only what to us appears refined, civilized, cultured and unannoying, but our business as Christians is to obey God's ordinances and to obey them fully and implicitly and not excuse our carnal apathy on the plea "that God is a Spirit, and those who worship Him must worship Him in spirit and in truth." It is a matter of obedience. Jesus never ordained a spiritual breakfast. There never was such a thing as a spiritual breakfast that was cooked over burning material coals. The entire general Epistle of John warns us against substituting anti-Christian methods.

4. Christian Science totally ignores the eternal high priesthood of Jesus who constantly maketh intercession for those who have confessed unswerving faith in His propitiatory blood. When the snake-bitten and poisoned Israelites in the wilderness looked to the brazen serpent, they were healed. If they had doubted Moses' command or failed to look to the brazen serpent, they would have died. They had to look to a certain specific direction, and not to think or do otherwise, but implicitly to obey God's Word. Never mind whether the command appears to us philosophical or plausible, the wisdom of this world and that of all the higher critics is foolishness with God. We cannot afford to listen to any other method—God never ordained it. The Lord never authorized it. The author of the scriptures never declared it. We are not to obey human opinions, no matter how influential, but the Word of God which abideth forever.

5. My fifth objection is the fact that Mrs. Eddy says that Divine Science or Christian Science is the Holy Ghost and also declares that she is the discoverer and founder of Christian Science, therefore she virtually declares that she is the discoverer and founder of the Holy Ghost—which I cannot accept. I have never met Mrs. Eddy personally; I know she is an honest, pure-minded and most generous woman, who has tried her level best for the last thirty-seven years to be an unselfish Christian. I would not dare to assail her character, nor say

one word against the good she has accomplished. My object is to present the truth as I have the light, to bless rather than wound my spiritual brothers and sisters.

6. Mrs. Eddy says that there is nothing in spirit out of which to create matter, yet she accounts for Jesus' feeding the multitude with material loaves and fishes through spirit. What cannot God do?

7. Mrs. Eddy thinks that Christian Science is the promised second coming of Christ, while according to the gospel, Jesus Christ is to so descend from heaven as he ascended; this has been the hope of the church ever since Paul preached the mystery kept hidden from the beginning, unto the Gentiles. Mrs. Eddy considers the Lord's parable concerning the woman who put one part of leaven into three parts of meal as pointing to the discoverer and discovery of Christian Science. Whereas, the real original meaning of the parable was to hint and delicately portray how the primitive pure church, symbolized by three parts of flour (which always stands for purity) is to be interfered with or intruded upon by one part of leaven (which in oriental symbolism always expresses "evil"), until to-day in these latter days, almost all Christendom is saturated with Satan's leaven, and the majority of denominational churches are more or less in an apostate condition. I need not add that "woman" in prophecy unmistakably means "church," and the woman who mixes good and evil together stands for Babylon or "corrupt" christendom.

8. Neither Jesus nor one of his apostles ever requested his followers at any time to "demonstrate" and treat, to build gorgeous temples or luxurious churches, but our Master asked us to go into all the world, preach the genuine, full gospel to the poor, to accept His Word, and come unto Him if we thirst or hunger, for health and joy, for holiness and power. And not until we fully comply with all the requisite conditions and ordinances of our Lord will the promised signs follow as outlined in Mark 16: 15-20. Not until we be in full fellow-

ship with the mind of Christ can we expect to do the works He did and even greater works! This does not mean better healing than Jesus performed, through God's power, but the greater works refer to the fact that we should be empowered to destroy the greater works of Satan, which in these latter days are coming most alarmingly to the surface.

8a. I object to Mrs. Eddy's Jehovah conception. She thinks that the Jewish Jehovah was only a God of wrath, but that the New Testament has the God of unchanging love. Now, I maintain most rigidly and positively that the Jehovah of the Old Testament is the Christ of the New Testament. In the Old Testament Christ is revealed mainly as the holy lawgiver and redeemer, while in the New Testament as grace-bestower and mercy-cover. The Old Testament's God is the Christ, therefore, Jesus could say to the Phariseean scholars: "The Jewish Scriptures testify of Me," and when Jesus said this there were then no New Testament writings in existence. The real Jehovah, or Christ, was manifested to Moses (Exodus 34:5-7) as infinite love as well as divine justice. We must constantly remember that in the New Testament we have not only God as Love manifested, but oftener as the Lamb of Wrath, as we see especially from the entire book of Revelation—the last book of the New Testament, as well as in Matthew xxiv, where the solemn God of Judgment is described.

9. Jesus came to SEEK and to save that which was lost, that is to say, He came to seek out sinners of every kind, harlots, drunkards, gamblers, high and low. The Christian Scientist necessarily omits this self-sacrificing missionary task, because he is told that the lost and sick must personally come to the Christian Scientist practitioner before the practitioner can aid the sinner or afflicted. The lost must seek the Christian, instead of vice versa—hence much opportunity for doing good is thereby lost.

10. Christian Science does not recognize Satan and his host of angels as real entities, and ignores the final judgment day of Jehovah. Never is Satan so dan-

gerous as when he robes himself as an angel of light and quotes scripture to suit his own purpose. His alluring cleverness is seen in his coaxing an educated man or woman to think they are wonderful personalities, thus suggesting self-deification and mistrust in God's omnipotent authority and Christ's atonement! And Satan is as shrewd to-day as when he said, centuries ago, "All that a man hath, will he give for his life" (Job 2:4). Oh, this sweet material body of ours—how it listens to Satan's conceit and lie!

11. Christian Science looks upon the second chapter of Genesis as not inspired by divine intelligence, but rather as mythological allegory, or history of error. I maintain most faithfully that all the scriptures are given for our learning, emanating from the same Fountain of Wisdom (2 Tim. 3:16, 17; 2 Peter 1:20; Romans 15:4). Unless we believe the second chapter of Genesis as true, we cannot realize nor understand what Jesus said to Nicodemus in the third chapter of John. If there is no fallen man, then why fight the world, the flesh and the devil? If there were no fallen man, we would need no Saviour.

12. In a private letter to the late Dr. Wise, which he had published, and also in one of my printed articles to the *New York Herald*, I said three years ago: "I leave the Jewish pulpit, but not Israel's mission." I have never altered my sincere declaration. I say so still. The chosen people of Israel, according to the flesh, have a specific mission—yes, to carry the real salvation to all the nations. Mrs. Eddy has thus far ignored it. There are seven different dispensations. We are living now in the Gentile dispensation, which began in Nebuchadnezzar's reign, over 2,500 years ago! When the times of the Gentiles will be fulfilled at the end, Israel's mission will become most prominent, for Israel will resume the divinely intended program. God's plans are not human hobbies. God has promised to Abraham with an oath. He will fulfill it in His own due time! When that time will come I know not, but come it will, and come it must. I am in God's hands.

Patiently I await His directing. I am submitted to His will! Whenever He deigns to open doors for me I will bring His message of Truth and Love!—*Dayton, O., Daily News.*

THE JEWISH PALESTINIAN COLONIES.

BY J. DE HASS, Secretary of the Federation of American Zionists.

The Holy Land has, since the beginning of the year 1880, quietly, gradually, peaceably but surely awakened to a new life. Tracts near the Mediterranean coast, overlooked by the black Judean hills, or farther north in the Valley of Galilee, have been brought under cultivation; so that to-day there are in existence twenty-five Jewish settlements, numbering some five thousand Jewish inhabitants, devoting their energies and their enthusiasm to tilling the soil and renewing the fertility of that land, which once, in the Bible phrase, flowed with milk and honey.

The movement for this re-settlement goes back to the beginning of the new Roumanian and Russian persecutions, which have saddened Jewish life from the end of the seventies of the last century. A few Roumanian Jews, sailing in a boat down the Danube, crossing the Mediterranean and founding a little settlement then called Samarin, were the pioneers of the modern Jewish colonization movement, and from their example came hope and strength to Russia.

The founding of the Chovevi Zion, the lovers and colonizers of Zion, with the magnificent assistance of Baron Edmund de Rothschild, began the gradual upbuilding of a Jewish peasantry to re-fertilize Palestine. Each one of these settlements, Rishon-le-Zion (the first of Zion), Petach-Tikvah (the gate of hope), Zichron Yaakob (the memorial of Jacob), the tiny settlement of Benai Yehudah, near Safed, Rehoboth, Wad-el-Chanin, Metullah, Gederah, Castanie, etc., has a history of its own, a record of sublime effort, if not always of successful achievement. They vary in age and

size and in the purpose for which they exist.

The larger ones, with their schools and synagogues, are mostly devoted to viniculture. The grapes are pressed, and the wine cooled in the cellars of Rishon-le-Zion, so that the export of what are known as Carmel wines has become one of the great features of Palestinian trade. Others devote themselves to raising corn and wheat, which have found their way to the great grain elevators at Marseilles. Each settlement has its olive gardens, its orchards of almonds, pistachios, its plantation of the mulberry for the silkworm, and its girdle of eucalyptus for the drainage of the malarial areas.

In the south the colonies devote themselves largely to the growth of the orange, the lemon and the citron. The first named fruit, the Jaffa orange, has already achieved a world-wide fame, though but a few are conscious that when they purchase it they are actually purchasing fruit raised in a Jewish orangery, tended by Jewish men and women and exported by Jewish firms. In addition every colonist has his kitchen garden, so that at no distant date the surplus vegetables will find their way to the tables of the inhabitants of Alexandria and Cairo, for the growth of local trade has already demanded swift vessels for the carrying of perishable freight.

The colony of Metullah is given up largely to the cultivation of tobacco, and the bales from Palestine are already being added to the general score of the small golden leaf known as Turkish or Egyptian tobacco. A small factory is devoted, at present, to the manufacture of a Palestinian *eau-de-Cologne*. The surplus fruits are being turned into preserves, jams and jellies, which, however, have not so far reached Western markets.

The history of the colonies, as already suggested, has not been a uniformly successful one. The colonists have had to struggle against the centuries of desolation, against the incrustation of limestone, against the dried-up springs, the devastated land, against their own want of knowledge, against lack of communi-

cation, transportation and markets. They have passed through all the vicissitudes natural to schemes started with philanthropic aid, besides being pioneers. They have had to experiment in every possible direction, clearing in some places the morass, building their own stone houses and literally, in one case, tearing up the soil with their hands.

Notwithstanding all these things the record of the colonies is progressive; the weaklings have gone, the Jewish day laborers have risen to be independent colonists, and the colonists are attaining to a measure of independence. After paying the government head tax, they are permitted self-government; they have their own councils of administration. The young men ride bareback over the fields. In the Hauran they do duty as patrols, fully armed to protect their homesteads against possible Bedouin or Arab, and their children are educated, speak and play in the language of the Bible.

There is to-day a colonist market in Jaffa; flax and silk are being spun, wood-turning is engaged in in the homes, and throughout the area of these colonies there is life, hope and activity; a striking contrast to the arid plains and devastated and broken ridges that still form the larger part of the picture of Palestine.

More recently still the colonists, recognizing the best economical teachings, started reorganizing on a co-operative basis, so as to render themselves independent of all outside aid, whilst the work of instructing the Jews as scientific agriculturists, is prosecuted arduously at Mikvah Israel, the agricultural school near Jaffa, founded by Charles Netter. A chemical laboratory has been founded for the purpose of testing the various soils, and advising the colonists as to the most suitable seeds and cuttings to plant in their own land.

Altogether, the history of the colonization movement in Palestine, so briefly sketched here, suggests a bright future for the present settlements, and a still brighter one for those which will in the course of time be founded, and which will be able to avoid all of those

trials and difficulties the pioneers had naturally to suffer.—*Pittsburg Zionist Convention Souvenir.*

PROF. CASPARI.

BY REV. J. F. A. DE LE ROI.

During the 19th century Norway found in Carl Paul Caspari one of the most prominent witnesses of Christ and vindicators of primitive Christian truth.

Carl Paul Caspari was born in 1814 in Dessau of Jewish parents, his father being a merchant there. In this city, which became much celebrated through Moses Mendelssohn, the Jewish community also exhibited in an eminent manner what influence his activity had gained upon the minds of many of his own people. A Jewish educational establishment arose there, which, supported as it was by the sovereign, prince Francis, and known as the "Francis school," acquired a great reputation, which procured for it even Christian students. German sermons were delivered in the synagogue, at this time an unheard of innovation, and the religious instruction given the scholars was altogether in the spirit of modern enlightenment. This spirit Caspari also imbibed, and was completely controlled thereby when he sought to enter the Gymnasium. In 1834 he went for this purpose to Leipzig, that he might study oriental languages. Here he read also the Old Testament, but found in it only what the contemporary criticism had introduced. The New Testament he was totally unacquainted with.

However, a strict sense of duty animated him. In this spirit he inscribed in his desk the words, "Thou canst, for thou shouldst." But he soon felt convinced that his ability was a thing of impotence. At that time Graul, his earlier school comrade at Dessau, who was afterward so celebrated as the director of the Saxon mission to the heathen, became his true friend and counsellor. Through him he was directed above all things to the New Testament. When he opened it he happened at the very first thing upon the persecution of the

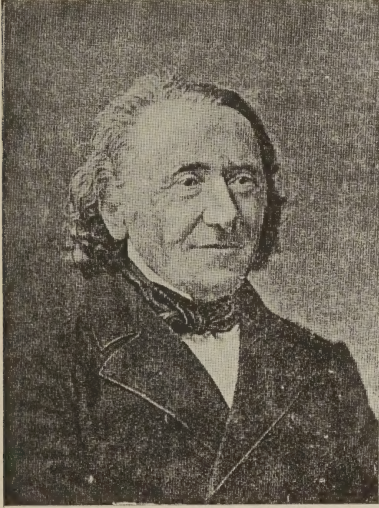
apostle Paul by the Jews. He was impressed with the historical truth of the narrative, and so read farther. He turned to the Evangelists, and here what he found reported concerning Jesus seized upon him powerfully. There awoke in him the fervent thought that possibly in Jesus there might also be found help for him out of all the need which he perceived in his soul, and, as he said a year before his death, "I came to Him, as to my only Saviour, just as men sought refuge in Him in the days of His flesh."

Pastor Wolf, of Leipzig, and Franz Delitzsch, the famous professor of a later day, took, as Graul, a sincere interest in him in this period of his struggle, and though the young man was far from the truth, the conflict ended in victory. At Pentecost, in 1838, he received baptism through the same pastor Zehme in Grosstaedeln near Leipzig, who had earlier baptized Adolph Philippi.

He now no longer followed his former studies, but was led to theology, turning with a special love to the Old Testament. After the university period he lived first a literary life. He wrote an exposition of the prophet Obadiah, as also the first part of an Arabic grammar, which is valued even to-day, and translated into foreign tongues. He declined a call to the University of Koenigsberg, because he would work only in a Lutheran university. He was called to such a one in 1847, viz., to the Norwegian University of Christiania, and thereupon he unfolded in this place all his power as a theologian. He wrote on many of the books of the Old Testament, and gained for himself special merit by the publication of the new revised Bible in Norwegian, which is now used by the state church.

The inquiry after the meaning of the Apostles' Creed, which was set in motion in the northern evangelical churches by Grundtvig, and which agitated them most deeply, led him in addition in 1858 to the keenest investigations concerning this oldest creed of Christendom. The result of these researches was that this creed undoubtedly reached back in its

groundwork to the time of the apostles; that it first arose out of the life of the church, but the Holy Scripture, on the contrary, has ever been and must remain the standard by which every doctrine of the church, even the Apostles' Creed, made by Grundtvig almost the founda-



PROFESSOR CASPARI.

tion of Christianity, must be measured. This creed has not always had the same form, and it is not an immediate word from Jesus Christ, but it probably exhibits in good degree the original Christian faith, so that no one can call himself a Christian who does not give it his assent.

Caspari earned a rich reward for his labors. Erlangen conferred upon him the title of doctor of theology, many learned societies designated him as an honorary member, and Swedish and Norwegian orders were bestowed upon him.

With a faithful love he remained affectionately disposed to his own Jewish people, and lifted his eloquent voice for Jewish missions. In 1865 he became president of the Norwegian Central Committee for Jewish Missions, and later entered the directory of the Lutheran Central Society of Leipzig. His lecture on Jewish missions given in 1891 before the students' missionary so-

ciety at Christiania deserves special mention. It treated of four points. 1. Are Jewish missions necessary? Answer, yes; for otherwise the most of the Jews will not be reached by the preaching of the gospel. 2. Who should labor toward their conversion? Answer: in the present state of the church independent societies of believing Christians, who should employ for missionaries proselytes as well as Gentile Christians. 3. How should Jewish missionary work be carried on? Answer: not by disputation, which produces a dead knowledge, but by proclamation of the way of salvation shall Christian truth be brought to the Jews; and in this work literature must also be used. 4. How are the converts to be treated? Answer: they should be kept if possible in their former spheres, that they may there serve as leaven. Yet here existing circumstances must often decide what should be done.

Jewish national sentiments were foreign to Caspari. On the contrary he held firmly to the *future* national hope for Israel. In 1891 he had the joy to commission the first Norwegian missionary to the Jews. He fell asleep in 1892, after a life whose activity for the church of Christ was full of significance and rich in blessing. Prof. Bang calls him the "teacher of all Scandinavia," and testifies that his departure was an event in the history of the church. To live and die in the grace of Jesus was his only desire, and to the last he clung to that word of the Saviour, "Him that cometh unto me I will in no wise cast out."—*Translated from the German by the editor.*

THE BLACK FAST OF AB.

EDITORIAL.

The saddest day in the Jewish calendar is the Ninth of Ab, which falls this year on August 2. This day is kept as a fast to commemorate the downfall of Jerusalem and the destruction of the first and second temples. Jewish tradition relates that the burning of the two tem-

ples occurred on the same day of the year. "The Mishna speaks of five national misfortunes that occurred on the Ninth of Ab, the first one being that night 'when the Israelites were doomed to stay in the wilderness' for forty years (Num. 14), the second and third the destruction of Jerusalem under Nebuchadnezzar and Titus, the fourth the fall of Bethar (in 135), and the fifth misfortune was the drawing of the plow over the Holy City and the temple a year later, in order to turn the place into a Roman colony." That day is remembered everywhere in Israel with peculiar bitterness and sorrow. Solemn services are held in the synagogues, and the fast of that day is known as the Black Fast.

In Zech. 8: 19 four fasts are mentioned, which seem from Zech. 7: 5 to have had their origin at the very time of the downfall of the temple. The fast of the fourth month reminded the Jews of the breach made by Nebuchadnezzar in the wall of Jerusalem (Jer. 52: 6). The fast of the fifth month is the Black Fast. The third of Tishri, when Gedaliah was murdered (Jer. 41: 2), is marked by the fast of the seventh month. The fast of the tenth month commemorates the beginning of the siege of Jerusalem by Nebuchadnezzar (Jer. 52: 4). All these fasts are connected with the downfall of the first Jewish commonwealth, and are observed to this day. But the time is hastening when these fasts shall be changed, according to the beautiful promise of Zech. 8: 19, into cheerful feasts.

The fast of the Ninth of Ab fell into abeyance after the building of the second temple (Zech 7: 5). According to the Talmudic explanation of Zech. 8: 19, the four fast days were to become feast days during times of peace. The observance of the fast of the Ninth of Ab grew more and more sad in the old Talmudic times, but the "growing strictness in the observance of mourning customs. . . is especially marked in post. Talmudic times, and particularly in the darkest period of Jewish life, from the fifteenth century to the eighteenth" ("Jewish Encyclopedia"). It is unlawful on the Ninth of Ab to read the Law, the Prophets, or

the Holy Writings; but one may read in the Lamentations and in Job, and the sad parts of Jeremiah. So says an ancient Baraitha. All manner of enjoyment was to be put aside, and the day was kept as a national fast-day. No work was to be done on this day, and people went about without shoes.

The fast is preceded by three weeks of national mourning, dating from the 17 of Tammuz, the time of the fast of the fourth month, which was also the day on which Titus entered the city. From the first of Ab to the ninth are the "Nine Days" of sadness. We wish our readers could see the impressive services of this Black Fast. In the seventy synagogues of Jerusalem, in many synagogues all over the world, but especially now in the "schules" of Russia, Jews will gather and sit barefooted on the floor, holding wax tapers to add to the dim light, swinging their bodies to and fro keeping time with the rabbi's monotonous chanting of the Lamentations of Jeremiah, and all joining him at intervals "with an effect like the mighty rushing of the sea, as the waves are breaking along the shore."

The following morning the portion read in the synagogue from the Law is Deut. 4: 25-40, while the prophetic portion is the sad passage in Jer. 8: 13-9: 23. In the afternoon they read Ex. 32: 11-14; 34: 1-10, and Isa. 55. 6-56: 8. The sad words below are also used in this afternoon service:

"Let the sprout of thy servant David grow speedily, and may his horn be high through thy salvation; because for thy salvation we hope every day. Comfort, O Lord our God, the mourners of Zion and of Jerusalem, and the mourning, wasted, despised, and desolate city; she mourns for the loss of her children; she is wasted of her dwellings; she is despised and without her glory and desolate without inhabitants. She sitteth and her head is veiled, like a barren woman who has not borne. The legions swallowed her, idol worshipers conquered her, and they took off thy people Israel by the sword, and killed wantonly the saints of the Most High. Therefore Zion weeps bitterly, and Jerusalem lifts her voice; my heart, my heart for the slain! my inwards, my inwards for the slain! But thou, O Lord, hast burned her with fire, and with fire thou wilt hereafter build her, as it is said (Zech. 2: 9); 'I shall be unto her, saith the Lord, a wall of fire round about, and I shall be for glory in the midst of her.' Blessed be thou, O Lord, who comfortest Zion and buildest Jerusalem."

The Jewish poets have written many mournful dirges for this day. These songs have been gathered into a volume, and among them are some of great beauty, which strikingly express the sorrows of the poor down-trodden sons of Israel. From one of them, a "Dirge for the Ninth of Ab," by an unknown writer, we quote the following stanzas:

"O thou afflicted, drunken not with wine!
Cast to the earth thy timbrel; strip thee bare;
Yea, make thee bald; let not thy beauty shine;
Despoil of comeliness thy presence fair;
Lift up a wailing on the mountain height;
Turn thee to all thy borders; seek thy flight.

And cry before the Lord
For thresholds waste,
For thresholds waste;
Cry for thy little ones
Slain of the sword;
Lift up thine hands to Him,
To Him implored."

In Jerusalem the observance of the fast is peculiarly sad and impressive. Dirges are chanted during the "Nine Days." "Crowds of pilgrims set out to pray at the burying places—to the tomb of Rachel, to the sepulchers of the patriarchs, to the Mount of Olives, and especially to the Western Wall of the temple, where all the glory of Israel lies buried." At noon of the day preceding the fast all the Jewish shops are closed, and later the people repair to the synagogues. We will let a traveler describe for us the service held in a recent year in the synagogue of the Portuguese Jews.

"The building was thronged with men, women and children, all dressed in white. Evening prayer finished, the *Chazan* (reader) began to read the Book of Lamentations. When the verse, 'He hath made me to dwell in dark places, as those that have been long dead,' was reached, all the candles were suddenly extinguished, leaving the synagogue in total darkness. A solemn stillness prevailed. Suddenly a voice was heard, loudly declaiming verses in Spanish. The speaker wept bitterly. As soon as he had finished the first verse a terrible lamentation broke out among the worshippers, men, women and children all seemed beside themselves with grief. After about an hour the *Chazan* discontinued his declamation, the candles were lighted and the reading was continued.

I ascertained that the reader was recounting the horrors that occurred at the destruction of the temple, and later at the expulsion from Spain.

"At midnight the older men departed for the Western Wall in order to hold the midnight service. A mighty wind blowing from the mountains moaned about the walls. On a narrow platform before the wall stood a group of white-robed men and women. One of them was reading in a tearful voice, 'Arise in the night and pray; in the early morning pour out thy heart before the Lord,' Lam. 2: 19. By and by the crowd at the wailing place increases; when day breaks the entire platform before the wall is thronged. It is the morning of the Ninth of Ab, but there is no public service; every one comes with his book of dirges, and recites them to himself as he sits upon the earth."

Such is the fast of Ab, and such is the black night at Jerusalem. "Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, where with the Lord hath afflicted me in the day of his fierce anger." In view of the tragedy at Kischinev one may be permitted to ask, "How long, oh Lord, how long?" when will the bitter sorrows of Israel come to an end? Instead of ceasing their sorrows are deepening with the ongoing of the years. The martyrs of Kischinev are before the eyes of the trembling people. The Ninth of Ab will be observed this year with a new meaning. It is proposed to hold a special memorial service in all the synagogues of the world on the coming fast-day, which occurs, as stated above, August 2. We believe it would be an excellent thing for Christians to meet that day for special intercession in behalf of this persecuted people. Israel's sin is the great cause of Israel's sorrow, and until they repent before God they can never know surcease from their bitter sorrow.

In spite of their present bitter trial, however, there is comfort in store for Israel. They themselves, while deceived as to their great Messiah, yet cling in some sort of faith to the sure Word of God. It is beautiful to see how this is

expressed in the ritual service in connection with the great Black Fast. On the seven Sabbaths following this fast it is customary to read the seven "Comforts" as the portions chosen from the prophets for those days are called. They are all taken from the second part of Isaiah. The first, for the Sabbath after the fast, is "Comfort ye, comfort ye my people," Isa. 40: 1-26. On the next Sabbath they read "But Zion said, the Lord hath forsaken me," from chapter 49: 14-51, 3; on the third, "Thou afflicted, tempest-tossed," from 54: 11-55, 5; on the fourth, "I, even I, am your comforter," 51: 12-52, 12; on the fifth, "Sing, O thou barren," 54: 1-10; on the sixth, "Arise, shine, for thy light has come," 60: 1-22; and on the seventh, "I will greatly rejoice in the Lord," from 61: 10-63, 9. One day, when Israel comes to know Jesus the Messiah as her Lord and Saviour, then will she know the true meaning of these "Comforts," for the Lord himself will comfort his people.

THE BISHOP OF LONDON ON JEWISH EVANGELIZATION

An address given in Exeter Hall, May 8, at the 95th Annual Meeting of the London Society for Promoting Christianity Amongst the Jews.

It is a great pleasure to me to look around this hall, and see so many earnest friends gathered in so noble a cause.* I say that with a full knowledge of all that is said against your work. I have been told by some of my best friends in London that I made a mistake in backing up this work, that it is an impertinence to a noble race, that it is a work which is useless in itself and bears no results, that it does more harm than good, and only tends to produce friction among races that otherwise would be friendly. My answer to all that is that it is my LORD'S command. "Go ye into all the world, and preach the gospel to every nation." Can I leave out a nation of 100,000 people in the midst of my own land, to say nothing of those throughout the world? It seems to me,

and I have thought it over, and I have prayed over it, that I cannot possibly do so. "Beginning at Jerusalem," we are given as our orders in the very lesson for this morning.

How can we then leave out this great nation so close to us? I cannot do it. I cannot believe I am discharging my commission, and my duty to this great city and diocese, if I leave out of its missionary operations a race like this. It is all the more clearly true to me when I know the noble traits of this nation itself. It is not because I despise the Jews that I wish to make them all one in Christ, but because I respect the Jews so much. I lived down near them in East London for nine years, and was bishop of the district for four more and was able to realize for myself the noble traits to be found amongst the Jews. I have found them to be more sober than those amongst whom they live. I have often quoted, and I should like to quote it again to-day, a remark made to me by a policeman in plain clothes, when we were traveling on the top of an omnibus in East London. I said to him, "Should you say that the little Jew was drunk when he committed that murder in the street we are passing now, the other night?" He turned to me a look almost of contempt. "Drunk," he said, "I have worked down here for ten years, and I've never seen a Jew drunk; they are too mean to get drunk." Well, I give you that as a true story, because, whilst to my mind it bears splendid testimony to the sobriety of the Jews, it also bears testimony to the second characteristic that I would bring before you in connection with the Jewish race, and that is their thrift. And to the example of thrift which the Jews set to our people, I would add the extraordinary love and care they show towards their children. I shall never forget, whilst I was rector of Bethnal Green, a Jewish lad, who happened to live in my parish. He was stricken with consumption and became very ill. With the help of a few friends I raised a fund for that poor lad to send him to Australia. He came back, but the disease had gone too far for any human skill to save him. But what struck

*See *The Glory of Israel*, June, p. 135.

me so much about him, was the love his parents had for him. When he died, as he did die in my parish, his father died six weeks afterwards of a broken heart. It is because that there is this touching love for their children, this thrift and this sobriety, to say nothing about the characteristics of the poorer classes (and my good friend, the rector of Spital-fields, could tell us less agreeable things about the poorer parts of his parish)—because there are these noble traits in the character of the Jewish nation, that we long all the more to give them what we believe to be the complement of their own religion.

Let me give you another reason which makes me back up your society and the work it is doing. I said we believed we were taking to them what was the complement of their own religion; therefore, we are doing honor to their religion, in trying to show them, in an honorable and straightforward way, that their religion has its completion and fulfillment in Christianity. When I go a little further and press home the arguments on the other side, against our preaching Christianity to the Jews, it seems to me they carry us a great deal too far. It amounts to this, that we are to stop preaching Christianity because the religion of the Jews is a noble religion already. But what this really means would be that we think little of the glorious incarnation of the Son of God. It means that we must say that the atonement Christ made for the sins of the whole world does not matter. It means that we must think little of the resurrection of Jesus Christ. My friends, instead of our thinking that these things are nothing to us, we think they are everything. They are the whole world to us, and we say that however long it takes, and however small the results may be that we get, we desire to try and impart to others what we believe to be the eternal treasures of the world. Therefore these arguments carry us a great deal too far. There is a good element in Mohammedanism, there is an element of enlightenment in India, in some of the teaching of the Buddhists, there is a good element in almost every-

thing, but are we, for that reason, to refrain from preaching what we believe to be the light of the world because there have been many prominent rays of coming dawn? Look at it in whatever way you like; whether in regard to noble traits of the race, their noble teaching, or the respect we feel for them, I say, that we ought to complete, and I am speaking especially now of the Jewish nation within our borders—the hospitality which they so gratefully acknowledge, extended them as a nation, by the equally generous hospitality we extend to them as a church.

Further, when I turn to the record of results, I cannot for a single moment admit that there have been no results from Jewish missions. I kneel every day of my life at a prayer-desk made of wood from Jerusalem, given me by my Jewish converts in East London. I have addressed myself in the morning to 200 or 300 of those who have given up their work to come to the service, in order that their bishop might speak to them. All of these were converts in East London, converts from Judaism to Christianity. And, further, although it is quite true what the chairman said that there is great difficulty of allaying the suspicions of the Jews about bribery and corruption, which still exist, and although the great difficulties put in the way of those who come over from a monetary point of view cause us sometimes anxiety, I do believe that the work is slowly progressing. I believe it is not for us, God's people, to ask how He is to work. He asks for our faithfulness, not our success, therefore the work must go on.—*Jewish Missionary Intelligence*.

EXTRAORDINARY ATTITUDE OF AMERICAN CHRISTIANS TO- WARD JEWISH EVAN- GELIZATION.

BY MARK LEVY, OF LONDON, ENGLAND.

"Faithful are the wounds of a friend."
"Open rebuke is better than secret love."

In a vision of conscience I saw
A beam in mine eye was sticking,

While a moat from the eye of a neighbor nearby
With an angry frown I was picking.

Then in the vision there mournfully stood
A form like the Man of Sorrow,
Whose eye, clear as crystal, reprovingly said,
"That duty leave till to-morrow."

This vision of failure then showed mine eyes
With tears of repentance o'erflowing;
And the beam fell out, and my neighbor's moat
Kept dwindling as mine was going.

The above lines, which were written during a period of self-condemnation for want of personal diligence in house to house visitation, may in a measure justify the publication of the following experiences. I arrived in the United States for the seventh time in the spring of 1899, and immediately presented a letter of introduction to the Rt. Rev. Bishop Potter, of New York, who received me coldly, but unbended somewhat when I informed him that an immediate field of labor in missionary work for the Jews was open to me outside the bounds of the Episcopal Church. Within a few months I found myself in the hospitable home of Dr. E. S. Niles, of Boston, Mass., who invited me to labor in connection with the Messianic Council of New England. I soon found that this society, so far as practical work was concerned, only existed in the person of Dr. Niles, the council not having met for several years.

During my residence in New England no consideration whatever was shown for Jewish missions by its members, and its ostensible head, the Rev. Dr. Coit, of the Congregational Board, several times refused encouragement to the missionary cause of Israel, and during the Hebrew Christian Conference in Boston the sympathy displayed by the churches at large was almost *nil*. Rebuff after rebuff was experienced at the hands of the Episcopal authorities. Bishop Lawrence gave me a lay reader's license to aid in local church work, admonishing me not to use it in itinerant journeys for Israel. A public protest at the missionary meeting of the diocesan convention against the bishop for his neglect of the spiritual welfare of the Jews, was a painful experience. Appeal after appeal for co-operation to the Rev. Messrs. Gray and

Sayford, secretaries of the New England Evangelization Society, were in vain, although this society does nothing for the evangelization of the Jews.

At Northfield I called upon the late Mr. D. L. Moody, who received me, but instantly declined to hear my plea for Israel. A subsequent request for prayer at the Northfield Conference was unheeded, and a written protest was returned to my good friend Dr. Niles, with an unfavorable comment. Recent correspondence and an interview with the Rev. G. Campbell Morgan indicate that the Northfield sentiment is unchanged.

A letter to Mr. Baer, late secretary to the Christian Endeavor Societies, on the Jewish question remains unanswered, and the request for a hearing at one of their large conferences was refused. At the Ecumenical Missionary Conference in New York, my indignant protests amid intense opposition alone saved the Jewish cause from being unheard, those in authority having meditated omitting it altogether. Finally, at a small *sectional* meeting, a hearing was given me, on the failure of another speaker to attend. Attention is earnestly directed to the condensed report of my paper in the printed records.

At the Jubilee Y. M. C. A. Convention, held in Boston, not a word of prayer or sympathy for the spiritual welfare of Israel was pronounced, even though I made several efforts to obtain a hearing. At the farewell meeting, during the roll-call of nations, when representatives of about seventeen countries came forward to repeat the text, "All ye are brethren * * * * and one is your Master, even Christ," neither of the Hebrew Christians present was invited forward, although the passage is taken from the chapter in Matthew's Gospel where we have the record of Jesus weeping over Jerusalem. My protest to Mr. Mott was not acknowledged. At the Boston St. Andrew's Brotherhood convention, where I was sent as a delegate especially to represent the cause of Israel, after consultation with my rector, discourtesy and unbrotherliness were continually manifested toward my mission, despite the facts

that the opening scripture included Paul's statement of his position as a "Hebrew of the Hebrews" and Bishop Lawrence's convention sermon commenced, "O Jerusalem, Jerusalem!" To the present day no redress has been obtained for the wrong done to the cause of Israel there, either from the Boston committee, Mr. English, the president, or from our local chapter, although my resignation from the brotherhood was withdrawn on the promise that an effort would be made to procure satisfaction.

In New England I had to leave several cities because of inhospitality. At Montpelier, Vt., neither the Episcopal, Congregational, Methodist, nor Baptist churches, nor the secretary of the Y. M. C. A. could provide me with entertainment; while at Barry, six miles away, the W. C. T. U. were entertaining about one hundred delegates at a convention. Individual Christians and certain families displayed marked loving kindness and hospitality at various places; but to the pilgrim Jewish Christian the so-called brotherhood of ecclesiastical and denominational Christianity oft appeared in the light of scripture as a monstrous lie.

During my last visit to England I received much light on scriptural doctrine from those in authority in the Catholic Apostolic church. When in New York last year, during a period of intense spiritual perplexity and distress, I consulted one of their "angels" (bishops). But they were unable to give me clear counsel as to my ecclesiastical position as a son of Levi. At Washington, D. C., I was invited to become superintendent of a newly established Hebrew branch of the Central Union Mission. Here my energies were sapped by continual calls for service in the general work, little support was forthcoming for the Jewish cause, social conditions were very distressing, and a climax was reached when strong denominational jealousies asserted themselves on my presenting a young Jew for baptism in the Episcopal church. My rector, the Rev. Dr. R. H. McKim, wished me to remain in that city, but a severe attack of malaria compelled my departure.

Having last autumn established relationships with the Episcopal Society for promoting Christianity amongst the Jews, through the kindness of Dr. McKim, I commenced operations in Buffalo, where Bishop Walker refused co-operation in my itinerant labors, although nothing whatever is being done by the church in his diocese to evangelize the Jews. Substantially the same statement applies to the bishops of Washington, D. C., Connecticut and Ohio, where my old friend Bishop Leonard, whom I would not criticise unduly, declared that his clergy would not support the Jewish mission. At the Cleveland convocation a resolution of co-operation with my work was passed, but nothing practical was done and the subject was not mentioned at the Ohio diocesan convention. That unvisited dioceses assume a like attitude is on record, and Bishop Whitehead, of Pittsburg, who moved the resolution in favor of the support of Jewish missions at the Episcopal church convention in San Francisco, recently said that that resolution was practically a dead letter. And what applies to the Episcopal church is true in even greater measure of all the large denominations in the United States. To Bishop Boyd Vincent, of Southern Ohio, peculiar thanks are due for his kindness in word and deed during my late visit to his diocese, although even there the way was exceedingly lonely, as I was mostly without companionship in the work. The Episcopal society being heavily in debt, was unable to make the smallest direct allowance toward my support, and circumstances finally compelled me to sever official connection with it.

Providential guidance, although the leadings followed appeared sometimes to run in contrary directions, marked deliverances in times of stress, and unbounded happiness in testimony for Christ have been my portion during these years of itinerant service. Personal testimony to the Jews drains one's nervous energy to the utmost, but open air services among our brethren of Israel confer great blessing despite opposition.

Conflicts against the world, the flesh

and the devil have been frequent and often intense; but daily victory has been claimed through the blood of the Lamb and the word of testimony, for which be praise to God the Father, Son and Holy Ghost.

For every personal failure in tact, gentleness and love I am sorry and ask forgiveness of those offended. No root of bitterness remains in my heart for unbrotherly treatment received, either towards individuals, societies or churches: but to all who claim to be Christ's and *deliberately* neglect or oppose Jewish evangelization, I would say in the spirit of Paul in his great plea for Israel (Rom. ix-xi):

Shame on ye bishops!
Shame on ye clergy!
Shame on ye men in the pew!
At the bar of our God
For ingratitude's crime
Ye must answer the charge of the Jew.

Are ye not ingrates?
Are ye not thieves
To feed on the bread of our sires,
And then from the lips
Of our children withhold
The food that salvation requires?

A VISIT TO SMYRNA.

BY THE REV. DAVID BARON.

(From his "Journal of a Tour in Asia Minor.")

SMYRNA, Tuesday, May 20, 1902.

Soon after 10 A. M. we steamed into the beautiful Gulf of Smyrna, which is 30 miles long, and on which you might almost think yourself on a Swiss lake, or on one of the lovely lochs in the West of Scotland, though neither Scotland or Switzerland can boast of the special Oriental charm, or of the Biblical or classical associations connected with this part of Asia Minor. On the right on entering the gulf, and forming the end of the Ionian Peninsula, is ancient Mount Minias, 4,000 feet high, while across on the left is the town of Focha, or Phokia (ancient Phocæa), the most northern of Ionian cities, which once commanded the trade of the Hermus valley, and rose to great eminence. The Phocæans were the first Greeks to un-

dertake distant voyages, and it was they who originally founded Marseilles as one of their colonies.

As we advance towards Smyrna the beauty of the gulf increases, and a charming panorama is presented to the view. On the north is Mount Yamanlar, and the lofty heights of Mount Sipylus, rising to 6,000 feet; on the east is the Ionian Mount Olympus, also 6,000 feet high; while on the south, conspicuous among other mountains, are the fine peaks of the "Two Brothers."

And the first view of Smyrna itself, sloping up from the sea-level to the sides of Mount Pagus—truly that is a sight not easily forgotten, and one can understand the reason why the ancients delighted to call it "The lovely city—the crown of Ionia—the ornament of Asia."

On stepping out of the boat we were greeted with much demonstration by old Mr. Taranto, a veteran Hebrew Christian brother, who was my assistant for about fifteen months in the years 1890-91, when I labored in Palestine, and accompanied me also on visits to different places in Asia Minor.

May 21—Yesterday, on our arrival, several of our books were taken possession of by the Turkish officials, and our first business this morning was to get them back from the censor. This important functionary is, strange as it may seem, a Sephardi Jew. He was certainly most obliging to us, for he actually came to my room in the hotel, and not only passed all our publications, but put his seal to a number of copies of New Testaments and different pamphlets, so as to save us trouble with the ignorant officials inland, who are only too glad of a pretext to interfere in the hope of extracting backsheesh.

Before the censor left the colporteur and evangelist of the London Jewish Society called on us. As we were just going to have our united short reading and prayer before starting out for the day, we asked them to join us, and before it was over I had a visit from Dr. Xenophon P. Moschou, the pastor of the Greek Protestant congregation—a very lovable and cultured man, who was formerly professor in Athens, and is now

continuing the work among the Greeks commenced by the late Dr. Constantine.

When Dr. Moschou left we started for the Jewish quarter, led by Mr. Taranto, and well supplied with New Testaments and our different tracts and pamphlets.

their hands. One Sephardi rabbi set up a disputation with us, vehemently asserting that Jews have enough in the Torah (law), and in the God of Abraham, and do not want the Christian Messiah and the New Testament. We told them we, too, believed in the God of



FRANK STREET; THE LEADING STREET IN SMYRNA.

(From *The Scattered Nation*.)

We passed through many of the narrow, crowded streets of the Frank quarter, and the covered-in bazaars, in which you have to be much awake in order to avoid being crushed by horses' hoofs, or having your arm or shoulder dislocated by the projecting burdens of strings of loaded camels. On the way we had the opportunity of speaking briefly to a number individually, and in groups, and of putting a number of our publications setting forth Christ and his gospel in

Abraham—the one true and living God, and in the Torah which he gave through Moses, but it was *because* we believed in Moses, that we were led to trust in Christ, of whom he testified.

(To be Concluded Next Month.)

How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger!—Lam. 2: 1.



JEWISH MISSION FIELD.



AT HOME.

New Worker for Montreal.

It seems that Rev. I. T. Trebitsch, who left Montreal on account of ill-health, is not to return from Europe. The London Jews' Society has appointed Mr. D. J. Neugewirtz, who has been laboring in Whitechapel, London, to this station. He expects to arrive Sept. 1.

The Work in Cleveland.

The new location of our mission quarters is proving to be a most excellent one for open-air services. We are near to four synagogues and in the midst of a dense population of Jews, who spend most of their time in the open air at this season of the year. We are taking advantage of this and have large gatherings of Jews every Sabbath at 2 o'clock. Opposition is beginning to manifest itself, which we regard as a good sign that they are being stirred by the addresses.

We have been assisted from time to time by the friends of Israel and by several Christian Jews connected with our work. We request the prayers of the friends everywhere for a blessing upon this part of our work and for an awakening amongst the Jews of Cleveland.

June 28, we held the monthly meeting of the friends of Israel union at 3.15 P. M. at our mission quarters.

Mr. L. V. Denis, our president, who has been a faithful friend to the work for years, was present and delivered a most helpful and inspiring address. He spoke of the more hopeful outlook, and pledged his cordial co-operation as in the past.

We had a season of prayer in which a number of the friends of Israel took part, also an excellent address by Mr. John McKenzie. Steps were taken to make the work of the union more effective and the friends present promised earnest endeavor in promoting the cause of our society—prayer and work for Israel.—*H. Denning.*

The Hebrew-Christian Conference.

[The committee having the matter in charge has sent out the following circular letter calling attention to the proposed conference at Mountain Lake Park, enclosing the program for the same. Letter and program are given below. We bespeak the earnest attention of all lovers of Israel thereto.]

HOPKINTON, IOWA, July 1, 1903.

Dear Bro.:

You have, we trust, not forgotten the circular touching a proposed Alliance of Hebrew-Christians and Hebrew-Christian Conference to be held in July, which we sent you in November, 1902, and to which you sent a kind reply to our undersigned secretary, so that we need only refer to its contents.

The answers to our circular were numerous and mostly favorable to the proposed alliance of Hebrew-Christians, while a more limited number of our brethren expressed themselves in favor of the proposed conference of Hebrew-Christians, and a still more limited number of our brethren promised their presence and active help at the conference.

In spite of this limited number, the committee was not in doubt whether it should go forward with the necessary arrangements for the proposed conference of Hebrew-Christians or not, since the Lord seemed to open the way for it, and after due deliberation decided that a Hebrew-Christian Conference should be held in Mountain Lake Park, Maryland, July 28-30 inclusive. We have the pleasure of submitting to you to-day the program for the conference, which, however, may yet be changed in some unessential points, and we hope that you will be able to attend the conference, and that you will thus help us to make it a success. But whether you be able to meet personally with us or not, remember the meeting in your prayers, asking God for wisdom in behalf of those who shall meet, and for the presence of the Holy Spirit that the meeting be harmonious, and may redound to the glory of God, and to the temporal and eternal welfare of Hebrew-Christians.

If you desire any information touching

railroad and hotel rates, write to Philip Sidersky, Rosenhavn, N. J., who, being near to the proposed place of meeting, has been entrusted by us with all that refers to rates and boarding. If you desire any further information touching the meeting and the program, write to one of the two who sign this letter.

We are, dear Brother, yours in the Master's Service,

A. R. KULDELL, President,
Pastor St. Paul's Ev. Lutheran Church,
Allegheny, Pa.

LOUIS MEYER, Secretary,
Pastor Reformed Presbyterian Church,
Hopkinton, Iowa; Secretary of the
Committee appointed in Boston,
1901.

Program for the Hebrew-Christian Conference.

TUESDAY, JULY 28, 1903.

7:30 P. M.—Conference called to order by Chairman of Special Committee, Rev. A. R. Kuldell, Allegheny, Pa.

Election of Chairman and Secretary of Conference.

Devotional exercises, led by Chairman.

8:10 P. M.—*The Awakening of the Church to a Due Sense of her Responsibility to Obey the Order of Christ, "to the Jew first."*

Speakers: Dr. Harry Zeckhausen, New York, N. Y., and Mark Levy, London, England.

WEDNESDAY, JULY 29 1903.

9:00 A. M.—Devotional exercises, led by Rev. Leopold Cohn, Brooklyn, N. Y.

9:30 A. M.—*Why Should Hebrew-Christians Unite?* Rev. A. R. Kuldell, Allegheny, Pa.

Reading of answers to the circular of November, 1902; Discussion; Appointment of committees.

2:00 P. M.—Devotional exercises, led by Mark Levy.

2:30 P. M.—*Hebrew-Christian Unions, Alliances, and Brotherhoods in the Past, and their Lessons.* Rev. Louis Meyer, Hopkinton, Iowa.

3:45 P. M.—*The Hebrew-Christians and National Movements of the Jews.* Speakers: Prof. Isman J. Peritz of Syracuse University, Syracuse, N. Y.; Rev. S. K. Braun, Easton, Pa.

7:30 P. M.—Devotional exercises, led by Philip Sidersky.

8:00 P. M.—*What Can be Done to Elevate Hebrew Christianity in the Estimation of the Jews?* Rev. Bernhard Angel, New York, N. Y.

What Can be Done to Elevate Hebrew Christianity in the Estimation of Christians? Rev. Nathan Winegart, Clearfield, Iowa.

THURSDAY, JULY 30, 1903.

9:00 A. M.—Devotional exercises, led by Rev. J. Lewek, Chicago.

9:30 A. M.—*What can we do to make Jewish Missions more Successful?* Speakers: Rev. Leopold Cohn, Brooklyn, N. Y.; Rev. Amos I. Dushaw, New York, N. Y.; Miss Gertrude L. Goldstein, Brooklyn, N. Y.; Rev. A. D. Cohen, Baltimore, Md.

2:00 P. M.—Devotional exercises, led by Maurice Ruben.

2:30 P. M.—Reports of Committees; Business, etc.

ABROAD.

Illness of Mrs. Schoenberger.

This devoted Christian Jewess is seriously ill at her home in London. As the sister of Dr. Adolph Saphir and wife of Rev. A. C. Schoenberger, of the Hebrew-Christian Testimony to Israel, she has stood out prominent among Jewish witnesses to Jesus. Rev. David Baron says, 'It is a matter of deep thanksgiving to our heavenly Father that the heart of our dear sister is fully at rest in God, and that she has not a shadow of doubt or fear in reference to the future, but is ready to depart to be with Christ when her call comes, or to live if it be the Lord's will.'

Mildmay Annual Meeting.

The annual meeting for prayer and praise of the Mildmay Mission to the Jews was held Monday, June 8, at the Central hall, Philpot street, London. Mr. J. E. Mathieson presided at the afternoon meeting and Col. J. F. Morton in the evening. Addresses were given by Mr. Mathieson, the Rev. Frank H. White, Pastor Fuller Gooch and others. The director of the mission, Dr. John Wilkinson, told of the work that is being done. The mission seeks to spread God's own Word, printed and preached, over the widest possible area; and that a genuine heart-conversion may be the outcome. The methods employed are the wide and free distribution of the New Testament scriptures; five Bible depots in Russia, extensive missionary tours, &c. The London work includes the medical mission, tract distribution,

street work and house visitation, night school for children, sewing class for Jewesses, Bible classes, gospel services and open-air meetings. It looks after the poor Jews, providing the sick and

aged with shelter; has a workshop, convalescent home, and home and school for poor children. The means of support have from the first been "ask the Lord and tell His people."



THE JEWISH WORLD.



Immigration Figures.

Number of Hebrew immigrants that arrived at the Port of New York during the month of June, 1903:

Men, 2,984; women, 2,191; children, 2,492. Total, 7,667.

These are classified as follows: Austrians, 2,478; Scotch, 5; Dutch, 5; English, 39; French, 3; Germans, 147; Roumanians, 717; Russians, 4,215; Turks, 47; Persians, 1; Morocco, 4; Arabians, 6.

Left the city, 2,508; remained, 5,159.

Jews Becoming Militant.

During many centuries the Jews have seldom taken measures of self-defense in times of persecution. They have chosen rather to suffer in silence, and have depended on the governments under which they lived for protection. But at present there is a disposition to do something for their own defence. Various reports have been made of the measures proposed by them to this end. The items below, taken from *Our Hope*, are of much interest in this connection:

The *Ostoboschdeniji*, a Russian review published at Stuttgart, announces that the Jews in many Russian towns have formed defence leagues. The members will be drilled and armed.

The Jewish students at Kieff have organized a league, which is divided into companies of twenty men each, under the leadership of men of military experience. In the event of an anti-Semitic outbreak the league will be mobilized at any point in the town within fifteen minutes.

The following news item from the *Philadelphia Inquirer* is of great interest. Similar endeavors are reported from other cities. Poor Israel is rapidly getting ready for the great tribulation.

It is significant to see such preparations in our day:

"The Zionist movement in our city is expected to assume a very practical form within the next few weeks, when, it is said, the organization will be effected of military companies, which will be prepared to defend with their lives the Hebrew Republic, which is to be established in Palestine by the purchase of the country from the Turkish government. This plan of the Philadelphia Zionists is said to be in accord with the policy outlined by them throughout the world, as they intend to have a fully equipped army and navy.

"Leading Zionists of this city are very enthusiastic on the subject of the military organizations that are to be formed here. An armory for the use of the companies to drill in will in all probability be rented. The plan has the hearty approval of Rabbi B. Levinthal, who is the chief rabbi of the orthodox Hebrews of this city, and who is also one of the best known leaders in the Zionist movement in the country. He is of the opinion that it will not only be a great aid toward making the future success of the Zionist movement a certainty, but that it will also be of immense value to the cause, as it will create an intense interest in it among all classes.

"The idea of the military phase of the movement is not original in this city, as it has been a matter of discussion among the Zionists of New York for several months. The movement, however, is better organized in this city than in any other section of the country, and the leaders feel that it is in this city that the first direct step should be taken. Meetings, it is said, will take place during the next few weeks, when the names of those wishing to join the military companies will be enrolled."

THE NEW COVENANT MISSION TO JEWS AND GENTILES.

Incorporated April 4, 1903.

333 42 St., Pittsburg, Pa.

Bell Telephone, Fisk, 391-2.

Founded Dec. 9, 1898 as the House of the New Covenant Mission to the Jews, conducted under the auspices of the
Pittsburg Friends of Israel Union (Organized March 6, 1899.)

MAURICE RUBEN, Superintendent.

Officers of Pittsburg Union, 1903.

President, I. F. Harris.
1st Vice-President, W. M. Holmes.
2d Vice-President, E. M. Britner.
Secretary, G. C. Garrison.
Treasurer, J. B. Corey.

Weekly Prayer Meeting at 8 p. m. on Tuesday.
Monthly Prayer Meeting first Tuesday of each month
at 3 p. m.

Affiliated Unions.

Bradford, Pa.	Kenwood, N. Y.
Franklin, "	Oneida, "
Oil City, "	Rochester, "
Titusville, "	Syracuse, "
Youngstown, Ohio.	Troy, "
Jamestown, N. Y.	Utica, "

Mission Motto for 1903, "GO FORWARD."

THE WORK OF THE MISSION.

BY THE SUPERINTENDENT.

In the City.

During the past month the work moved along steadily with many tokens of encouragement. In answer to prayer new workers have come into our midst, and while the enlargement of the work means responsibility we are casting our burden upon the Lord, who careth for us.

The various open-air meetings have again set before Jewish hearers the claims of the world's Saviour. Judging by the expression upon the faces of eagerly listening Jews, the gospel messages are working conviction in many hearts.

In the distribution of gospel literature and personal dealings with individuals in house to house visitation we continue to bring home Scripture truth to the hearts of the Jewish people. Thus they are taught that Jesus of Nazareth is both Lord and Christ.

The weekly prayer meeting on Tuesday evenings and the Bible class on Friday evenings are means of grace and blessing. A table of prayer meeting topics has been arranged for the three months from July to September. The attendance at both meetings is steadily increasing. The Bible class is in charge of brother Chalmers.

Out of Town.

During the month missionary visits

were made at Connellsville, Titusville, Oil City and Franklin, Pa

At Connellsville we spoke at five meetings at the Baptist, Presbyterian and Evangelical churches, under the auspices of the Y. M. C. A., Mr. C. H. Reed, secretary. A fine out-door meeting was also held on Saturday evening. The Jewish community was visited on Monday. A number of Jews attended the public meetings.

At Oil City a friends of Israel meeting was held at the Free Methodist Church. Sometime was spent in calling upon the Jewish merchants. One of the interesting incidents was a visit to the new synagogue, which was open at the time. The sexton was present, getting the house ready for their Sabbath meeting. The synagogue was recently finished and dedicated and is of the orthodox faith. We engaged the sexton in conversation, admired the neatness of the house of worship, listened with interest to the information he gave about the congregation and the rabbis who have served them, when we gradually led up to the contrast between Judaism and Christianity. The sexton was proud that so many Christians had attended the dedication services. We asked him the reason for the faith of the Christians in Israel's God, and were able to preach Israel's Messiah in the synagogue to one of Abraham's sons, who was thrown into

deep meditation as we testified of Him who was also to be a "light to the Gentiles."

At *Franklin* five services were conducted under the auspices of the friends of Israel at the Free Methodist church, and on Monday evening the best open-air meeting held in a long time in Franklin. Jews and Gentiles were reached at the several services. We came in personal contact with a number of the Hebrews, and had reason to praise God for the open doors and such blessed opportunities of delightful service for the Master. On Sabbath evening a number of souls came forward for spiritual help.

OUR JULY PRAYER MEETING.

The hot weather had no effect in decreasing the attendance at our monthly meeting. Many friends are out of the city, but new faces were present to make up our usual audience. It is gratifying to see so many Christian people take an interest in these meetings. We hope to see even greater things in the months to come for both the weekly and monthly meetings, and to this end have prepared a series of topics suitable to the nature of our work, which we trust may become educative to all who may be present at these gatherings.

There was present with us on July 7 a new witness for Christ, who gave two interesting addresses. This was Dr. Max Wertheimer, an ex-rabbi of Dayton, Ohio. Dr. W. was born in the South-German state of Baden, and came to this country when quite young. He studied at the Hebrew Union College, Cincinnati, Ohio, and from there was called to become rabbi of the congregation K. K. Bnai Yeshurun, of Dayton, where he remained for ten years. He then entered the ranks of Christian Science, becoming a reader and demonstrator. During the past half-year we have been in correspondence with him, and have supplied him with literature adversative to Christian Science. Recently he has seen the falsity of that cult, and in the *Dayton Daily News* of June 16 put forth a renunciation of his belief therein, which we give in full elsewhere.

We had also at this meeting Mr. Jacob Hirschler, who came to the mission the first of this month from Boston. He gave the story of his life and conversion at the evening service. It was a very striking tale of human experience. Mr. Hirschler was for more than three years connected with the Salvation Army, and comes to us highly commended. We believe he will make a valuable addition to our force.

JEWS ACCEPT CHRIST.

"MY WORD SHALL NOT RETURN UNTO ME VOID"

BY THE SUPERINTENDENT.

At a recent meeting in the Presbyterian church, Charleroi, Pa., a young Jewess gave her testimony for Christ. She formerly lived in Pittsburg, where she came under the influence of our work. She informed us that the explanation of Isaiah 53 at one of our meetings became so fixed in her mind that she came under conviction, and after further study gave her heart to the Lord Jesus, and is now a regular attendant at church.

Mr. Morris Jacob, of Bellwood, writes (July 6); "I have just had a letter from my sister saying that my brother Abraham is now a redeemed man. He gave his heart to Christ last Sabbath night, and is now confessing Christ to all his friends. So you see the promise, 'Believe on the Lord Jesus Christ, and thou shalt be saved, *and thy house*,' is rapidly being fulfilled in my family. Now I am praying for my youngest brother and my mother. Her only excuse is that she is too old. But she is not too old for Him who saves young and old, so let us continue to pray."

Another interesting case of conversion is the following: Mr. Ritter, a Jewish merchant of South Germany, came over to America recently with his wife to visit our land. While on the steamer he found a fellow-voyager reading one of Rev. A. R. Kuldell's pamphlets. Mr. R., who for years had been in a state of spiritual unrest, was so impressed that he came on to Pittsburg and sought out Mr. Kuldell. He definitely accepted Christ, and for some time has been under instruction for baptism. He is to be baptized July 19.

SPECIAL FINANCIAL STATEMENT.

It being our purpose to spread the gospel of our Lord and Saviour Jesus Christ among the Jews first and also among the Gentiles, and thus to become an agency under God to promote the kingdom of His dear Son. we are ready to receive money for the support of missions and missionaries and to distribute the same in accordance with the directions of the givers anywhere in the world through the proper banking or postal authorities. Such gifts will be fully reported in *The Glory of Israel*. Our first report of this kind is given below.

Offering at annual prayer meeting, May 5 :

To Lichtenstein Publication Fund.....\$26 50
To Bergman Bible Translation Fund..... 26 50 \$ 53 00

For Kischinev relief :

Offering at June prayer meeting..... 59 96
Mrs. J. W. Harrell, Oxford, N. C..... 3 00 62 96

By G. C. G.; to Rev. R. J. Young, Sao Paulo, Brazil..... 100 00

By G. C. G.; to Mrs. J. G. Pyche, for substitute work in Africa or India..... 15 00

Contributors to the New Covenant Mission from April 1 to June 30, 1903.

A friend, Per H. Carpenter
Agnew, Mrs. Wm.
Arbuckle, Miss Christine
Armstrong, T. M.
Bates, F. E.
Boddy, J. T.
Bounscheur, Mrs. F.
Brenner, W. F.
Britner, E. M.
Conger, Mrs. S.
Conley, Mrs. S.
Corey, J. B.
Davis, Mr. Samuel
Denny, Miss Matilda
Eddy, N. S.
Erdman, Rev. W. J.
Foster, C. M. W.
Frieze, Henry
Fullman, Mrs. M.
Garrison, Geo. C.
Gilfillen, Rev. J. A.
Golder, Mr. G.
Graves, Mrs. M. B.
Haney, Mrs. T. L.
Harrell, Mrs. J. W.
Harvey, Mrs. J. M.
Hoag, Mr. C.
Holliday, Geo. L.

Hunter, Miss E. L.
Ivory, Robert B.
Junk, David
Kerr, Miss Ella
Kilby, Hope M.
Lane, Miss Minnie
Lawson, Miss Jennie
Lockhart, Chas.
Longmore, W. J.
Lyttle, J. J.
Lyttle, J. M.
Marsh, J. W.
McBride, Mrs. Isabella
McIlrath, Mrs. H. J.
McKee, Susan R.
McKenzie, Rev. Kenneth
McGraw, Mrs.
Moore, Mary E.
Mossrush, Elizabeth
Painter, Mrs. S. C.
Patton, Mrs. Anna
Perry,
Porter, H. K.
Providence,
Raymond, Mrs. H.
Reed, D. T.
Robinson, W. S.
Robitschek, Solomon
Shaw, Mrs. R. H.

Shields, Mrs.
Speer, Minnie H.
Tunmore, Jos.
Van Houson, Mrs. Theo.
Various friends
Watkins, A.
Watkins, Harry
Watson, Mrs. Robert
Wick, John C.

Evangelical Church, Connellsville, Pa
First Baptist Church, Connellsville, Pa
F. O. I. Free Meth. Church, Franklin, Pa.
F. O. I. Free Meth. Church, Oil City, Pa.
F. O. I. Jamestown, N. Y.
F. O. I. Titusville, Pa.
F. O. I. Youngstown, Pa.
Ingram Presbyterian Church
Knoxville U. P. Church.
L. M. S., Second U. P. Church, Allegheny, Pa.
New Castle Prim. Methodist Church.
Pacific Mission Band.
Pres. Church, Connellsville, Pa.
U. P. Church, Laurel Hill, Pa.
Woman's Missionary So. U. P. Church
Y. M. C. A., Connellsville, Pa.

Contributions from April 1 to June 30, 1903.

No.	Amount.	No.	Amount.	No.	Amount.	No.	Amount.	No.	Amount.
958.....	\$ 2 00	977.....	\$ 10 00	997.....	\$ 1 00	1017.....	1 00	1037.....	1 00
959.....	10 00	978.....	2 00	998.....	2 00	1018.....	5 00	1038.....	50 00
960.....	2 00	979.....	5 00	999.....	5 00	1019.....	1 00	1039.....	100 00
961.....	1 00	980.....	5 00	1000.....	2 00	1020.....	9 00	1040.....	10 00
962.....	40 00	981.....	50 00	1001.....	1 00	1021.....	13 18	1041.....	11 25
963.....	5 00	982.....	30 00	1002.....	2 00	1022.....	25 00	1042.....	13 66
964.....	10 00	983.....	5 00	1003.....	50	1023.....	1 00	1043.....	11 73
965.....	500 00	984.....	6 00	1004.....	10 00	1024.....	22 25	1044.....	4 50
966.....	1 00	985.....	10 00	1005.....	1 00	1025.....	2 28	1045.....	6 45
967.....	10 00	986.....	2 00	1006.....	1 00	1026.....	1 50	1046.....	10 00
968.....	1 00	987.....	5 00	1007.....	2 00	1027.....	25 50	1047.....	10 00
969.....	5 00	988.....	5 00	1008.....	5 00	1028.....	2 95	1048.....	5 00
970.....	5 00	989.....	20 00	1009.....	15 51	1029.....	2 28	1049.....	1 00
971.....	2 00	990.....	2 55	1010.....	5 00	1030.....	1 00	1050.....	1 00
972.....	11 61	991.....	30 00	1011.....	1 00	1031.....	1 00	1051.....	2 00
973.....	5 00	992.....	20 00	1012.....	50	1032.....	4 25	1052.....	3 48
974.....	50	993.....	11 00	1013.....	2 00	1033.....	1 00	1053.....	24 17
975.....	1 00	994.....	7 00	1014.....	2 00	1034.....	2 00	1054.....	4 00
976.....	1 50	995.....	10 00	1015.....	2 00	1035.....	100 00		
		996.....	25 00	1016.....	5 00	1036.....	10 00	Total,	\$1,448 12

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her appointed time is accom-

plished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins.—Isa. 40: 1, 2.



BOOKS AND MAGAZINES.



THE GOSPEL OF MATTHEW.—An Exposition. By Rev. A. C. Gaebelein, editor of "Our Hope." Vol. I. New York; Gospel Publishing House. 1903.

We look on this work as of much greater importance than the usual run of commentaries. It is, as the title page suggests, an "exposition," a very real setting forth of the true meaning of this Gospel, deep, evangelical and precious to him who loves the essence of the Word of God. We are profoundly convinced from our own long pondering over the book of Matthew that the author of this exposition has grasped the only key to its proper unfolding. In the "Introduction" he says:

"Because it is the Jewish Gospel, it is *dispensational* throughout. It is safe to say that a person, no matter how learned or devoted, who does not hold the clearly revealed dispensational truths concerning the Jews, the Gentiles and the Church of God will fail to understand Matthew. ...If the dispensational character of Matthew were understood, no ethical teaching from the so-called Sermon on the Mount at the expense of the Atonement of our Lord Jesus Christ would be possible, nor would there be room for the subtle, modern delusion, so universal now, of a 'social Christianity' which aims at lifting up the masses and the conversion of the world. How different matters would be in Christendom if its leading teachers and preachers, commentators and professors, had understood and would understand the meaning of the seven parables in Matthew xiii, with its deep and solemn lessons."

From this dispensational standpoint the author proceeds. The result is delightful. If any humble believer is truly desirous of knowing the meaning of God's Word, he will find this work especially helpful. The author is courageous, reverent and loyal to Christ throughout. The higher (liar) critics can find no sympathy in this book. Matthew being the Jewish Gospel we commend this exposition as an excellent one for all who wish clear teaching on Israel. There is much here that is helpful also to workers in the Jewish mission field.

THE SACRED BOOKS OF THE NEW COVENANT of our Lord and Saviour Jesus Christ, in a new System of Prosody; in Anglo-Jewish. Compiled, Propounded, Transcribed and Published by Missioner Joseph S. Davidson. In parts. Part I. London, 1902.

This too extended title describes what we believe is a worthy effort to give the scriptures to Jews who speak but do not read English. This first part contains the first eight chapters of Matthew in parallel columns, one having the ordinary English of the King James version, the other giving the same version phonetically written in Hebrew characters. It will be useful to many foreign Jews in learning to read English, and will sow their minds meanwhile with New Testament ideas, but its field must be somewhat

limited. It is suggestive of the numberless ways in which Jews are being reached with the Word of God. Mr. Davidson is head of the Christian Chief Corner-Stone Mission to the Jews

Jewish Topics in Recent Magazines.

CHURCH AND SYNAGOGUE. April.

1. Biographical Sketches; II. Joseph Wolff. —Rev. W. T. Gidney.
2. The Education and Life of the Jew. II. —Rev. G. H. Box.
3. The Early Semites; III.—W. O. E. Oesterley.

IMMANUEL'S WITNESS. June.

1. Why are the Jews Persecuted?—Editorial
2. "If Christ Came to Russia."
3. How a Jew Found the True Messiah.

THE PEOPLE, THE LAND AND THE BOOK (New York), July.

1. Eastern Problems and the Jews (concluded).—Robert Cameron, D. D.
2. The Origin and Significance of Sacrifice. —B. A. M. Schapiro (editorial.)
3. Palestine and her Jewish Colonies (cont.)
4. Some Objections Against the Furtherance of Jewish Evangelization.—Editorial.
5. What shall be done with Russian Jews? Herman Rosenthal.

"Not As I Will"

Blindfolded and alone I stand
With unknown thresholds on each hand;
The darkness deepens as I grope,
Afraid to fear, afraid to hope;
Yet this one thing I learn to know
Each day more surely as I go,
That doors are opened, ways are made,
Burdens are lifted or are laid
By some great law unseen and still
Unfathomed purpose to fulfill,
"Not as I will."

Blindfolded and alone I wait;
Loss seems too bitter; gain too late;
Too heavy burdens in the load,
And joy is weak and grief is strong,
And years and days so long, so long;
Yet this one thing I learn to know
Each day more surely as I go,
That I am glad the good and ill
By changeless law are ordered still,
"Not as I will."

"Not as I will," the sound grows sweet
Each time my lips the words repeat.
"Not as I will," the darkness feels
More safe than light when this thought steals
Like whispered voice to calm and bless
All unrest and all loneliness.
"Not as I will," because the one
Who loved us first and best has gone
Before us on the road, and still
For us must all his love fulfill—
"Not as we will."

—Helen Hunt Jackson.